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 or via Zoom by appointment

Trigger Warning

Ethics, by its very nature, deals with difficult situations and life's most complex experiences. Themes covered in this course may be challenging or upsetting for some students. It is the earnest intent of the instructor to foster a safe, compassionate learning environment for all students regardless of their ethical, moral, or religious (non)commitments.

Catalogue Description

Examines the ethical implications of the Christian faith for the individual and community. Students will be engaged in a dialogue among Christian and non-Christian traditions of human dignity and social justice. Special emphasis will be placed on liberation from oppressive social structures, competing images of church and religion in society, and the assertion that humans are created in the image of God. *Offered annually.*
Prerequisite: RE 103, RE 205, or RE 211. This course satisfies the 300-level Religious Studies General Education Core requirement.

Learning Outcomes

The structure, content, learning experiences, and pedagogical philosophy of this course are informed by:

- A. The Marianist Educational Philosophy: *Five Characteristics of a Marianist Education* (CME)
 1. Educate for formation in faith
 2. Provide an integral, quality education
 3. Educate in family spirit
 4. Educate for service, justice and peace and the integrity of creation
 5. Educate for adaptation and change
- B. Education for Formation in Faith: *General Education Learning Outcome* (GELO)
 The student will integrate faith and reason as complementary methods to explore questions of ultimate reality, leading to enhanced social awareness and service for peace and justice.
- C. The Religious Studies Program: *Program Learning Outcomes* (PLO)
 Upon completion of the undergraduate B.A. program in Religious Studies, students will be able to:
 1. Utilize the key concepts of Catholic theology in a critical reflection on integral human experience.
 2. Engage in respectful dialogue on religious meaning in our globalized, multicultural society.
 3. Employ Christian moral imagination in moral reasoning and decision making that affirms and/or challenges secular and cultural values.
 4. Generate a substantive project that is animated by the Marianist Charism.
- D. RE 308 Christian Ethics: *Student Learning Outcomes* (SLO)
 Upon satisfactory completion of this course, students will be able to:
 1. Analyze the moral salience and complexities of concrete situations and lived experiences. (GELO, PLO 3, and CME 4)
 2. Relate the foundational concepts of Christian Ethics to religious experience, particularly as mediated through the systematic study of theology. (GELO, PLO 1, and CME 2)
 3. Construct and defend a moral argument using the methods and themes of Christian Ethics. (GELO, PLO 2, and CME 5)
 4. Appraise the contribution of Christian Ethics to personal and communal moral reflection in Hawai'i. (GELO, PLO 4, and CME 3)

Required Materials

Ready and regular access to required materials is necessary for your success in our course. Please promptly inform the instructor if you require assistance or encounter any difficulty in accessing these materials.

1. Access to Internet-Capable Technology

Please be sure to have consistent access the internet. Important information and course materials have been posted onto our Canvas site and will be updated regularly as needed.

2. Assigned Readings

All required readings are available for download in .pdf format on our Canvas course site. Consult the table on page 9 of this syllabus for a listing of reading assignments and schedule for their seminar (discussion) dates.

Student Requirements

1. Completion of Assigned Readings

Careful reading of all assigned materials in a timely, engaged, and conscientious manner is essential for mastery of course concepts. Readings are to be completed in advance so that students are ready to discuss them in the designated seminar session. Because ethics is a highly specialized field with its own methods and terms, you should allow yourself ample time to study and digest this challenging yet rewarding material.

2. Demonstrated Engagement Through Participation

Our learning community will be characterized by a spirit of collaborative learning, as knowledge is deepened through the exchange of thoughts and ideas. Consistent class participation is therefore a fundamental requirement. Five (5) or more instances of non-participation implies that the highest grade achievable is a "B." Eight (8) or more instances of non-participation constitute grounds for a recommendation to withdraw from the course. Students must register absences via email to the instructor prior to the beginning of that class. It is the responsibility of the student to obtain materials from others in the event of an absence.

3. Weekly Quizzes

Students will undertake short, multiformat weekly quizzes intended to ensure content mastery and aid student progress. Feedback from returned quizzes may also serve as an invaluable resource for future assignments.

4. Final Projects and Presentations

This course culminates in a real-world application of course concepts and themes through an experiential, project-based assignment. It is designed to help cultivate a greater awareness of ethical issues in students' fields of study (majors/minors) and to identify opportunities for meaningful engagement of their academic and/or professional community. Projects will be presented during finals week and may be undertaken either individually or collaboratively in groups of up to four (4) students. Please consult the full prompt on page 7.

Assessment, Grading, and Late Work Policy

I do not ask that you *believe* the subject matter covered in our course – I ask that you *know* it. The final grade earned by a student will be highly influenced by consideration of their regular and active participation (40%), weekly quizzes (30%), and the final project (30%). Final grades awarded represent the quality of a student's overall achievement and holistic performance in the course. They are to be interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Weekly quizzes cannot be made up at a later date except by advance written permission of instructor.

Course Policies

The Free Exchange of Thought

The university has long been a privileged place for the exchange of ideas and positions. This implies both the freedom to express one's thoughts and the responsibility to hear and respect the thoughts of others. Religious freedom and freedom of the conscience are central concepts of Roman Catholic theological ethics. While students are expressly encouraged to think about and question the concepts covered, you will be assessed solely by your ability to adequately demonstrate competence in understanding, critical appropriation, and creative synthesis of the course content and material.

Health and Safety Precautions

Our priority must be the creation and maintenance of a safe and healthy learning environment for everyone in our university community. You will not be penalized for missing class if you are feeling unwell. Please be sure to heed all campus guidance regarding physical distancing, the wearing of face coverings, and room capacity limitations. You are also encouraged to monitor your body temperature by using the thermometers located around campus. Campus updates and information can be found at <https://chaminade.edu/coronavirus/>.

Academic Honesty and Plagiarism

Plagiarism might be broadly defined as the misrepresentation of another's work or ideas as one's own. In the first instance of alleged plagiarism, the instructor and student will agree to meet during office hours to review evidence supporting the allegation of plagiarism and discuss proper citation techniques. Subsequent offenses will not be tolerated. Withdrawal from this course and/or other disciplinary actions will be considered and pursued to the fullest extent afforded by university policy.

Style, Language, and Grammar

All work must be submitted in legible and intelligible Standard American English (AmE) or 'Ōlelo Hawai'i (by prior arrangement with instructor) according to the generally accepted standards of those languages. The Turabian style of citation and paper formatting has been traditionally preferred in Philosophical and Theological disciplines. Students may choose to use a different citation method (APA, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions for the above guidelines may be made in consultation with the instructor for free academic expression in other formats (e.g., spoken word, song, dance, or visual art) as appropriate. In all cases, the judicious use of equitable, gender-inclusive language must always be observed.

Campus Classroom Decorum

As a community of scholars, we will strive to advance the noble cause of human intellectual discovery in part by demonstrating respect for the thoughts and ideas of others, whether they be insights of your classmates or of those who have endeavored in generations before us. Please help create a respectful learning space by:

- i. Fostering an atmosphere of mutual esteem and fruitful discovery
- ii. Maintaining conditions conducive to classroom focus and attentiveness
- iii. Encouraging all participants to engage in greater active participation
- iv. Possessing an excellent command and comprehension of all assigned readings
- v. Being open and ready to thoughtfully and respectfully dialogue with others
- vi. Drawing upon your own experiences to help illustrate course concepts
- vii. Posing insightful questions for the benefit of all

With these in mind, please remain seated for the duration of the course session and refrain from offensive or distracting behavior including, texting and DMing, eating, fraternizing, completing work for other courses, engaging in intentionally polemic and inflammatory discourse, and extraneous speaking about topics unrelated to the subject at hand. The instructor will regularly pause to invite your questions; please reserve them until asked. A break for refreshment, to be taken outdoors, will be provided with time permitting.

Electronic Devices

The use of non-essential electronic devices during periods of in-person instruction, including audio and video recording for distribution or personal use, is strictly prohibited unless permission is granted by instructor. Please help to minimize potential interference with our learning environments by silencing your cellphones and/or push notifications on your learning devices during instructional time. The break for refreshment, to be taken outdoors, is an excellent opportunity for catching up with your mobile devices.

Office Hours

Office hours are an invaluable opportunity to build a stronger sense of university community, deepen one's knowledge, and form more nurturing relationships with faculty in an individualized format. Limited in-person office hours are to be held during hours as posted and are subject to change. Students are strongly encouraged to schedule a private Zoom meeting for their office hour needs but those who prefer to speak over the telephone are also encouraged to pursue that option. To guarantee instructor availability and to reduce student wait time, students are highly encouraged to schedule an appointment through email.

Instructor and Student Communication

All written communication between the instructor and student must take place through official Chaminade University email addresses or through our Canvas course site. Assignments must likewise be submitted through their designated channel, ordinarily our course Canvas site. Please do not contact the instructor through other electronic media including personal email addresses. It is imperative that you check your email on a regular basis as rapidly developing important information (e.g., class cancellations, feedback or academic progress reports, or requests to meet during office hours) may and will be conveyed there.

Tutoring and Writing Services

Chaminade is proud to offer free, one-on-one tutoring and writing assistance to all students at Kōkua 'Ike, the Center for Student Learning. Trained peer and professional tutors are available for a variety of subjects including, but not limited to, biology, chemistry, math, nursing, and English. Please check Kōkua 'Ike's website (<https://chaminade.edu/advising/kokua-ike/>) for the latest times, a list of drop-in hours, and information on scheduling an appointment. Free online tutoring is also available via Smarthinking, which can be accessed from your Canvas account. Simply click Account – Notifications – Smarthinking. For more information, please contact tutoring@chaminade.edu or (808) 739-8305.

Disability Access

If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from Kōkua 'Ike: Center for Student Learning by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kōkua 'Ike Coordinator at (808) 739-8305 for further information (ada@chaminade.edu).

Title IX Compliance

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

Attendance Policy

The following attendance policy is taken from the [2021-2022 Academic Catalog](#):

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades.

Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

Student Conduct Policy

The following student conduct policy is taken from the [2021-2022 Academic Catalog](#):

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one students may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website under Student Life.

For further information, please refer to the Student Handbook which is linked annually on the following webpage: <https://chaminade.edu/current-students/>.

Credit Hour Policy

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10-week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

“The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed himself to us, and made known to us, as it is brought progressively to realization, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ. Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.”

Iustitia in Mundo 6 (1971)

I. Project Prompt

Written by the Synod of Bishops, *Iustitia in Mundo* (“Justice in the World”) is an analysis of the most difficult issues confronting their milieu. In response, the Synod proposed to the Catholic community a set of challenging initiatives for ethical action inspired by the experience of Jesus the Christ.

You – either as individuals or in small groups up to four (4) – are invited to undertake the same project within the context of your time, place, and academic discipline or professional interest.

- a. First, identify an ethical issue in question in your academic/professional field. Drawing upon your knowledge, skills, and experience, provide an analysis of why and how it is problematic for your academic/professional community. (e.g., the professional risks of *whistleblowing* in investigative journalism for Communications majors; questions regarding *exemptions* from vaccine mandates for Nursing majors; the *appropriation* of indigenous intellectual property for Fine Arts minors, etc.)
- b. Next, draw upon one concept of Christian Ethics to show how it can be an ally/accomplice in the process of liberation from the “oppressive situation” that you have identified and analyzed. Your engagement of that concept should provide a clear and compelling account of why Christian Ethics might be relevant for addressing the ethical issue facing your academic/professional field today. (e.g., the importance of the *conscience* in journalistic whistleblowing; why the *magisterium* is important for affirming vaccine mandates for the common good; how the concept of *social sin* helps to reveal hidden exploitative colonial structures in popular culture, etc.).

II. Presentation Guidelines

You will have an opportunity to present your project to our class on the assigned date during finals week in May according to the university-designated schedule. Projects may be shared through your choice of medium: the delivery of a research paper, a short documentary, a PowerPoint presentation, a collection of vlogs, or in any other creative way that would best present your work. Audiovisual presentations may be prerecorded.

- a. Individuals must be present to present on the presentation day.
- b. Groups may choose to appoint a spokesperson for the presentation or jointly present the project.

At the conclusion of your presentation, you will briefly field and answer questions from your classmates about the project. Presentations and Q&A sessions should approximate, but not exceed, 10 minutes. All materials associated with your project (slideshows, scripts, discursive papers, video files or links, etc.) must be submitted to the instructor by the end of the examination period during which you had presented.

Date	Day	Session	Course Material
1/10 – 1/14		1	Online: Introductory Material
1/17 – 1/21		2	Online: The Aim of Philosophical Ethics and Its Methods
1/24 – 1/28		3	Online: Navigating the Interface of Philosophical Ethics and Religious Ethics
1/31	M	4.a	Hana Hou: Course Reorientation
2/2	W	4.b	Lecture: Identifying the Distinctiveness of Christian Ethics
2/4	F	4.c	Evaluation: Case Study and Weekly Quiz III
2/7	M	5.a	Lecture: The (Ab)Uses of Scripture for Ethics
2/9	W	5.b	Seminar: R. Horsley, "Ethics and Exegesis"
2/11	F	5.c	Evaluation: Case Study and Weekly Quiz IV
2/14	M	6.a	Lecture: Perspectives on Human Freedom
2/16	W	6.b	Seminar: M.P. Aquino, <i>Our Cry for Life: Feminist Theology from Latin America</i> (sel.)
2/18	F	6.c	Evaluation: Case Study and Weekly Quiz V
2/21	M	x	Presidents Day – Holiday
2/23	W	7.a	Lecture: The Nature of the Conscience
2/25	F	7.b	Seminar: King, "Letter from a Birmingham Jail;" Vatican II, <i>Dignitatis Humanae</i>
2/28	M	8.a	Lecture: Examining the Structure of the Moral Act
3/2	W	8.b	Seminar: John Paul II, <i>Veritatis Splendor</i> (selections)
3/4	F	8.c	Evaluation: Case Study and Weekly Quiz VI
3/7	M	9.a	Lecture: Virtue and Beatitude
3/9	W	9.b	Seminar: M.D. Carroll, "Seeking the Virtues"
3/11	F	x	Good Friday – Holiday
3/14	M	10.a	Lecture: Vice and Sin
3/16	W	10.b	Seminar: K.E. Heyer, "Social Sin and Immigration"
3/18	F	10.c	Evaluation: Case Study and Weekly Quiz VII
3/21	M	x	Spring Break – Holiday
3/23	W	x	Spring Break – Holiday
3/25	F	x	Spring Break – Holiday
3/28	M	11.a	Lecture: The Influence of the Natural Law Tradition
3/30	W	11.b	Seminar: John XXIII, <i>Pacem in Terris</i>
4/1	F	11.c	Evaluation: Case Study and Weekly Quiz VIII
4/4	M	12.a	Lecture: Clarifying the Principle of Double Effect
4/6	W	12.b	Seminar: J.F. Childress, "Just-War Theories"
4/8	F	12.c	Evaluation: Case Study and Weekly Quiz IX
4/11	M	13.a	Lecture: Problems on the Problem of Evil
4/13	W	13.b	Seminar: M.C. Kaveny, "Appropriation of Evil: Cooperation's Mirror Image"
4/15	F	x	Good Friday – Holiday
4/18	M	14.a	Lecture: Moral Norms and the Magisterium
4/20	W	14.b	Seminar: United States Conference of Catholic Bishops, <i>Forming Consciences</i>
4/22	F	14.c	Evaluation: Case Study and Weekly Quiz X
4/25	M	15.a	Conclusion and Project Preparation I
4/27	W	15.b	Project Preparation II
4/29	F	15.c	Project Preparation III

Session	Date	Reading Material
1	1/10 – 1/14	No reading assigned [0]
Introduction		
2	1/17 – 1/21	No reading assigned [0]
Philosophical Ethics		
3	1/24 – 1/28	Hinman, Lawrence M. "The Ethics of Divine Commands." In <i>Ethics: A Pluralistic Approach to Moral Theory</i> . Belmont: Wadsworth Publishing, 2012. [36]
Interface		
4	1/31 – 2/4	No reading assigned [0]
Christian Ethics		
5.b	2/9	Horsley, Richard. "Ethics and Exegesis: 'Love Your Enemies' and the Doctrine of Non-Violence." <i>Journal of the American Academy of Religion</i> 54, no. 1 (Spring 1986): 3-31. [29]
Scripture		
6.b	2/16	Aquino, Maria Pilar. <i>Our Cry for Life: Feminist Theology from Latin America</i> . Maryknoll: Orbis Books, 1993. (Introduction, chapters 1 and 2 only) [24]
Freedom		
7.b	2/25	a. King, Jr., Martin Luther. "Letter from a Birmingham Jail," 1963. [6] b. Vatican II. <i>Dignitatis Humanae</i> , 1965. [12]
Conscience		
8.b	3/2	John Paul II. <i>Veritatis Splendor</i> , 1993. (paragraphs 78-83 only) [5]
The Moral Act		
9.b	3/9	Carroll, M. Daniel. "Seeking the Virtues Among the Prophets: The Book of Amos as a Test Case." <i>Ex Auditu</i> 17 (2001): 77-96. [19]
Virtue and Beatitude		
10.b	3/16	Heyer, Kristin E. "Social Sin and Immigration: Good Fences Make Bad Neighbors." <i>Theological Studies</i> 71 (2010). [27]
Vice and Sin		
x	3/21 – 3/25	No reading assigned [0]
Spring Break		
11.b	3/30	John XXIII. <i>Pacem in Terris</i> , 1963. [34]
Natural Law		
12.b	4/6	Childress, James F. "Just-War Theories: The Bases, Interrelations, Priorities, and Functions of Their Criteria." <i>Theological Studies</i> 39 (Sept. 1978): 427-445. [19]
Double Effect		
13.b	4/13	Kaveny, M. Cathleen. "Appropriation of Evil: Cooperation's Mirror Image." <i>Theological Studies</i> 61 (2000). [34]
Problem of Evil		
14.b	4/20	United States Council of Catholic Bishops. "Forming Consciences for Faithful Citizenship." [36]
Magisterium		
15	4/25 – 4/29	No reading assigned [0]
Conclusion		